

Immorality in Higher Education in India: A Comparative Study with *Doctor Faustus* and *Disgrace*

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Abstract

The entitled paper *Immorality in Higher Education in India: A Comparative Study with Doctor Faustus and Disgrace* is based on the immoral and dishonest policies which spread all over the higher education system across the India and the subject is presented here with the help of two important literary texts, one is *Doctor Faustus* by Christopher Marlowe and another is *Disgrace* by J. M. Coetzee. In the higher education system in India, there are so many good policies, known to all for which an Indian feels proud of being a part of it. But the higher education system has some black sides which decreases the qualities of the higher education system. This article focuses on the black sides, wrong policies and malpractices rather than the good sides and best policies. The paper attempts to find out the reasons behind the malpractices, the corruption for the admissions of different higher degree courses like MPhil, PhD, MBA, different medical courses, and at least for the recruitments in the different teaching posts in Universities, colleges and institutions across the country. The paper is not a personal attack of its author to any individual scholar, teacher, or to any university or institute; the paper is an explanation of the corruptions, malpractices, immorality and dishonest systems in the higher education system in India.

KEYWORDS-immoral, malpractice, education, scholar etc.

Introduction:

'We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.' [Swami Vivekananda,54]

The education is the main stream of the human society, education treats people how to live, how to behave and helps people to distinguish between good and bad, between wrong and right. Education is a method by which people can change both inner and outer worlds by spreading the light of knowledge into the dark places of these worlds; increase the knowledge about the world, come to know about the true meaning of life; and education provides people the capability to perceive the knowledge, experience from the incidents that are continuously happened in everywhere and in every time. This is the one side definition of education. Another side of the definition of the education is that it provides the capability to one to stand on one's own feet, it extends the intellectual power of the people and it brings the capacity and the opportunity for the economical benefits of the people. The education is closely related with institutions, schools, colleges, universities from where the education spreads in the society. The good education systems

in these institutions mean the good society and the corrupted or bad education systems mean the corrupted society. The institutions, schools, colleges, universities are the factories of human productions, human characters, behaviors, intellectual development etc. If the factories are corrupted that means the factories provide the corrupted low quality materials to the society and they collectively pollute the atmosphere of the society. And if the factories are good it means the factories provide the good products in the society. So for a healthy environment, the educational factories should be good and free from every kind of corruption. In that case the higher educational institutes play the vital role. The higher education means the study of material sciences, machinery, several degree courses like MPhil, PhD, and different medical and technological courses etc. It is notified that higher education system in India or the India's higher education system is the third largest system in the world and the system is controlled by Ministry of Human Resource Development and it is the University Grants Commission [UGC] who looks after higher education across the country. As it is the largest education system, it has lot of corruptions, immoral systems, mal practices. These immoral practices are exercised by the authorities of the institutions, universities over the scholars, students, or candidates or sometimes these malpractices are exercised by the scholars, students or candidates over the universities and higher education rules. So many similarities are found of these immoral situations and malpractices in India with the academic atmospheres in the play *Doctor Faustus* by Christopher Marlowe and in the short fiction *Disgrace* by J. M. Coetzee. Whatever incidents of corruption, immorality, malpractice are described in these two literary texts, at the present time all these incidents are being repeated continuously in most of the universities, colleges, and institutions even sometimes most of the renounced universities in India.

Indian education system from the ancient to the present time may be divided into four periods. The first period is the ancient period covers the time from the Vedic period up to the Muslim invasion in India, and during this time the two systems of education were developed. They were the Vedic and the Buddhist. Sanskrit was the medium of instruction for the Vedic system and it included the subjects from Vedas, Upanishads, Vedangas. Pali was the medium of instruction for the Buddhist system of education. Both these education systems focused on the formation of human characters, moral teachings and some vocational courses including weaving, dyeing, spinning for earning the livelihood. The reputed ancient educational institutes were Takshasila, Nalanda, Ujjain and Benaras etc. The second period in the education system begun with the Muslim invasion in India and it was continued at the arrival of the British Empire. This was the barren period because the ancient reputed institutes were burnt down and they were replaced into masques. The third period in the education system begun with the arrival of the British Empire, and ended with the Indian independence. In this period the British Empire has introduced a new curriculum. They included western literature, western science and western curriculum for the Indian scholars, students. It is known for the inclusion of the colonial curriculum with the Indian curriculum. The fourth period is the contemporary education system that has multi dimensional arrears of studies. This system is controlled by the Ministry of Human Resource Development and UGC directs central universities, state universities, deemed universities and colleges. This is the brief history of the Indian education system from ancient to contemporary.

The immoral steps, malpractices are exercised in the higher education system in two ways. The first one is by the scholars, students and candidates who are going to step in to the institutions, colleges and universities as scholars or teachers. The second is by the authorities, teachers for their personal and official advantages in the academic field. When a person is going to take admissions to a degree course or for the recruitment to a university, it means that the person is mature enough to find out the distinction between good and bad, between morality and immorality. Though the person knows everything about the morality, immorality; yet the person is ready to take the immoral ways for the admission or for the recruitment. The high ambition, lust for honor and dignity as a thinker or philosopher and a dream for establishing self as an educationalist, one person is ready to sacrifice the morality and malpractices with the education system. In that case this person becomes Faustus. He is a modern Indian Faustus. Christopher Marlowe in his play *Doctor Faustus*, through his central character Dr. Faustus criticizes this shrewd psychology of the scholars. Though the play contains the moral message that the capability of the people is limited, if one tries to achieve beyond of his capability, it means that such attempts never bring the actual happiness in life. Dr. Faustus is a successful German physician. But he is bored with the service as a physician. He is also successful as a lawyer. He has the mastership over the universal body of laws. Dr. Faustus is also a logician, philosopher and thinker. Logic, law and medicine bring success, reputation, dignity in his life, yet Dr. Faustus is not satisfied with his life. He feels the emptiness in life. And from this dissatisfaction, Dr. Faustus desires to grab the power of the black arts he wants to be the great magician in the world, and dreams to be a controller of the wind. Though philosophy, physics and law bring success, reputation, dignity in his life, but these dignities are not enough to satisfy his ambition. In order to satisfy himself, he wants to be master of the black arts.

These metaphysics of magicians

And necromantic books are heavenly;

Lines, circles, signs, letters and characters:

Ay, these are those that Faustus most desires.

O what a world of profit and delight,

Of power, of honour, of omnipotence,

Is promis'd to the studious artisan! [C. Marlowe, 72/73]

Such ambition in life destroys the happiness and brings the wretched conditions in life. Dr. Faustus in order to be the master of the black art, he has signed the bond with Mephostophilis and Lucifer and he becomes the slave of Lucifer. He has received the unlimited power over the black art for twenty four years by sacrificing his soul to Lucifer. Dr. Faustus thinks:

Philosophy is odious and obscure,

Both law and physic are for petty wits;

Divinity is basest of the three,[C.Marlowe, 75]

In order to be the master of the black art, he despairs the God and begins to trust in Belzebub. He takes the short cut way to establish himself as a superpower in the world. This is the immoral act of Dr. Faustus for achieving on the high peak of knowledge and it never brings the eternal happiness or success for Dr. Faustus. Dr. Faustus has wanted a peaceful, satisfactory life about knowledge, but his immoral way of gaining the knowledge and the malpractices with the knowledge push his life towards repentance, unhappiness condition of life. *Doctor Faustus* by Christopher Marlowe is a morality play and it at the end provides a moral message about the high ambition, malpractice and immoral ways of gaining something through the life of Dr. Faustus. In the higher education system at the present time in India, many research scholars, students and upcoming teachers take the immoral steps for the success in their educational careers and malpractice with the education system for their academic benefits. They are the modern Indian Faustus. Christopher Marlowe gave one Faustus and now India has many Faustus'. In order to be the master of the black art, for a magician Dr. Faustus sacrifices his soul, bequests his soul to Lucifer, to hell. Like Dr. Faustus, most of the modern Indian scholars, students, and upcoming university teachers also do the same thing, they sacrifice their moralities, dignities just for a degree or for the placement in the universities, institutions and colleges. To assure a seat or for admission, they are ready to pay a huge amount of to the authority or with the power of money, they enforce the authority to take a wrong decision against the dignity of the higher education. Sometimes, in many cases they employ their political backgrounds, personal backgrounds. These political and personal backgrounds are heavily exercised against the dignity of the higher education system and they enforce the authorities of the universities or institutions to take immoral decisions. Another important issue by which many female scholars, students, and upcoming female teachers take extra facilities in the higher education system is sex. For a seat in a reputed university or a college, sometimes the female students are ready to lose their virginity. In the case of *Doctor Faustus*, Christopher Marlowe introduces one way of malpractice of obtaining the mastership over the education of the black art or magic, but in the present time in India the ambitious scholars like Faustus exercise the four steps of the malpractices of obtaining facilities in their academic careers for extra marks in the result sheets, for an admission or seat etc. These four steps are the power of money, the power of politic, personal background and sex.

The situation is different for Dr. Faustus and for the Indian scholars, students and upcoming teachers after changing their dreams in reality. For Dr. Faustus, his supremacy over the black art is for a limited period, he enjoys the power of the black magic only for twenty four years and at the last phase of his life his power over the black magic is valueless and useless for him. But for the Indian crafty scholars, for the shrewd students and for the crafty candidates, there is no limitation of time of their immoral possessions in the academic field. For example, if a crafty scholar takes the admission to a university by an immoral way for the PhD course, that scholar tries to complete his thesis also in an immoral way. And after the final submission of the thesis, he enjoys the facilities of his PhD degree until the death. At the same time if a candidate malpractices with the rules of the higher education for the recruitment to a University or institute, and after the

recruitment, that candidate enjoys the power and position as a university teacher for his whole life. For Dr. Faustus, his mastership over the black magic is limited but for the Indian contemporary Faustus', there is no limitation of time for enjoying their immoral successes. This is the first difference between Marlowe's Faustus and the Indian Faustus'. The second distinction is found in the psychological conditions both in Marlowe's Faustus and Indian Faustus' at the time of obtaining the power of knowledge or at the time of their academical successes. While Dr. Faustus thinks about the black art and at the time of his bond with Mephostophilis, he goes through a deep psychological dilemma regarding his immoral act. Good angel and bad angel are the two sides of his mind stand for the good and bad qualities of his psychology. During the process towards the black magic, Dr. Faustus thinks about the heaven, god, morality of life. At the instigation of his high ambition, Lucifer and Mephostophilis, Dr. Faustus performs the immoral act. But for the Indian Faustus' at the processing time of their immoral acts, such psychological dilemma is rare. They only fear during their processing periods that nobody should come to know about their secret planes for the benefit for their academic careers. That time they totally forget morality, immorality, dignity of life. Christopher Marlowe shows repentance, remorse, repercussion in the character of Dr. Faustus for his immoral act of obtaining the mastership over the black magic for twenty four years. Dr. Faustus repents for his act after enjoying the unlimited power of the black magic. But for the Indian Faustus', there is no limitation of time, so there will never come any time for their repentances, they never remorse for their illegal act or acts. And after achieving their academic goals, they are also asking the next generation to perform same immoral practices which were performed by them. Such immoral scholars and students at first spoil the atmosphere of the higher education for their own profits and later they spoil it for all the scholars and students of the next generation. And the next generation does the same for the upcoming next generation. Thus the river of corruption, immorality flows in the higher academic field.

It is known to all that teachers are the creators of the society. They hold the most reputable position. A scholar is influenced by a teacher who is regarded as the model of an ideal life for a scholar or a student. So the character of a teacher is most important in the education system. A teacher has two characters. They are his personal character and academic character. Both characters are important in the higher education system because the scholars and students are influenced by both these characters. A good teacher always inspires the students and scholars to accept the good qualities of life. On the other hand a bad teacher whose personal and academic characters are corrupted, always inspires his students and pupils to accept the corrupted qualities of life. There are so many incidents in the universities across the country that the teachers have been charged for their corrupted conducts, immoral behaviors, bad qualities of both personal and academic careers. One of these charges is the sexual harassment of the students by the teachers. In literature, the sexuality in education has been presented in many times. Among these representatives, J. M. Coetzee is the most popular name. In the short fiction *Disgrace*, J. M. Coetzee very beautifully explains the characters of the lustful teachers through the character of David Lurie. He is the professor in the department of English literature at the Cape Technical University, formerly Cape Town University College. He teaches the Romantic literature, especially Lord Byron. He writes books on Lord Byron. It is his academic career. His personal career is that he is divorced twice and his daughter Lucy, a

farm owner lives far away from her father David Lurie. He has two wives, one daughter yet he lives alone. He goes to the red lighted areas and makes relation with the prostitutes like Soraya. He is a hunger of sex in the educational field and tries to spoil the environment of the university. He attempts to solace his sexual urge with the students of his university. He seduces Melanie, a student and has sex with her. And as a result, Melanie denies her academic career and seeks for job. This is the one part of the story. Whatever incidents J. M. Coetzee delineates about sex in the academic field are clearly and almost regularly happened in many universities, colleges, and institutions across the country. J. M. Coetzee introduces only one corrupted, sexually perverted professor David Lurie, but at present in India, there are many professors like David Lurie. They always break the trust of the guardians who send their daughters to these high dignified professors:

We put our children in the hands of you people because we think we can trust you. If we can't trust the university, who can we trust? We never thought we were sending our daughter into a nest of vipers. No, Professor Lurie, you may be high and mighty and have all kinds of degrees, but if I was you I'd be very ashamed of myself, so help me god. [Disgrace, 38]

Later for the compensation David has to face the trial and lost his job. At the end of the story, David visits the house of Melanie and asks for apology to Mr. Isaacs, father of Melanie Isaacs. Such sexual desire in the academic field is noticed in the case of Dr. Faustus. After gaining the mastership over Mephostophilis and black art, Dr. Faustus shows his desire for sex and he asks Mephostophilis to bring a wife for him. Mephostophilis brings the spirit of Helen for Dr. Faustus. In both situations, Christopher Marlowe and J. M. Coetzee explain that education is closely related with sex and the sexuality is an immoral act in the academic field, and both Dr. Faustus and David Lurie do the same sin from their academic fields. And in both cases there are trials and punishments for Dr. Faustus and David Lurie. The sin related to the sexuality is also available in the atmospheres in many universities, colleges and institutions across the country. There are reports in the news papers, news channels across the country that the professors, teachers from several universities are charged and accused for this sin of sexuality. They ask the students to do something in their sexual favors for the extra marks in the result sheets, to complete the research thesis, for the extra guidance in the studies. They use their power and position for their personal benefits. Besides this sexual harassment, in many cases some professors enforce their students to work in their families as servants. In such poor conditions, the poor students and scholars bring vegetable from the markets for the teachers, look after the children of their teachers, they do whatever is asked to do by their research guides, teachers. In short they make the students and scholars their educated slaves or educated servants. These practices are common in the relation between the professors and their students, scholars in the present higher education system in India.

The most terrible condition in the higher education system in India has come when the talent is sold for money and when the talent becomes valueless and useless. It has been noticed across the India, there are so many incidents regarding money versus talent. In a reputed university or a college, a candidate has to pay huge amount of money for the

assurance of a seat. For the admission in different medical courses, the demand of money is different. For example, the MBBS seats are sold for between twelve lakh to forty lakh by different colleges in India. The price for a post-graduate seat in radiology or cardiology or gynaecology or orthopaedics across the country is between Rs 2 crore to Rs 1.5 crore. The institutes take this bribe on the name of donation. As a result the families who can't afford the cost of these courses, they are separated from the higher education system though they have the talent. Thus the talent is defeated at the hand of money in the higher education system in India.

Now it becomes clear that India is passing through a crucial period of corruption in the higher education system. The authority [MHRD] of the higher education of the country makes rules to amend the system and always attempts to bring the high quality, dignity of the education, but the steps, taken by the MHRD and UGC are not effective always. At present the education system is harmed by the politics, money, sexuality and other malpractices. There are so many people like Dr. Faustus, David Lurie, Mephistophilis who always attempt to spoil the dignity, quality of the education system in the country.

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